342 In constructing a house, not a single nail, wooden plug, or peg is used, but the entire structure of stakes and wickerwork is usually tied firmly together with fresh bast from the bark of a [288] fig tree or with spliced fibres of banana trunks or papyrus stalks. The height of the huts varies between two and four meters (in Ruanda as much as eight meters); the diameter is between three and six meters.

In Urundi I did not see residential huts of any other shape, but, according to Baumann, there are residential huts with a cylindrical bamboo substructure on the upper Kagera (No. 4, [343] p. 218). In Urundi I have seen these used only as storage huts in the mountains where bamboo grows.

As has already been mentioned above, each family has its own hut, and if there are several wives, each wife has her own hut. There are no special houses for bachelors, unmarried women, strangers, communal gatherings, or for specific societies. However, there are half-open roughly constructed work huts for 343 blacksmiths and smaller well-built huts for young cattle (uruhongore) and for the storage of field crops (ivikeka). The [251] storage huts are shaped like baskets, tapering toward the bottom, and are twice a person's height. They are covered with a flat, conical straw roof which is usually removable (see p. 56). All this stands on a low grate of wooden poles to protect the hut yet very close to it, there usually stand a few small spirit huts 346 778 (ikigabiro), not more than a meter high, made of straw and [782] reeds. In these the spirits are offered meat, milk, or produce of the soil in pieces of broken pots or pumpkin shells (see pp. [776] 124, 135, and Plate 18a). Another miniature hut (ikitabo) is dedicated to the chief god, Riangombe or Kiranga. One sees many more of these huts in Urundi, Uha, and Ussumbwa than in Ruanda.

364 The Barundi, and above all, the Bahutu, are far from exemplifying the great cleanliness which usually prevails in 356 the vicinity of the huts in Ruanda; [23] they throw garbage 342 next to the hut and defecate in the banana grove surrounding [514] the huts, but the coprophagous dogs and vultures, wherever they exist, make it their business to remove the worst.

364 they exist, make it their business to remove the worst. Accord-
356 ing to the descriptions of most travelers, cleanliness and care
342 in the construction of huts and farmsteads seem to be least in north and northeast Urundi. Personally, however, on my journey across central Urundi I found the most beautiful settlements in the west and the dirtiest and worst constructed in the east. Von Trotha, for instance, says of northeast Urundi: "The indifference of the people toward cleanliness and careful construction of houses is incredible. Only the chiefs have well-built dwellings, and in the environs of their houses dirt is not yet piled up like a fortress as is the case among their subjects" (No. 8, p. 62).

356 When the hut becomes old and dilapidated, it is repaired, but even so it hardly ever lasts longer than five or six years. After that time it has to be completely rebuilt. After the owner's
429 death the widow or unmarried children continue to live in it, and after the family has been dissolved, the house is torn down.

592 Since each farmstead may include up to six or eight residential huts, depending on the prosperity of the owner and
361 how many wives he has, and since a cluster of kraals or a village often contains four, six, or more kraals, a village may shelter up to 60, 80, and more people. Usually the settlements are smaller, although in banana-growing regions the wide expanse of banana plantations, among which the kraals of the Bahutu are hidden, may create the impression that the villages or clusters of homesteads are much larger.

556 Rich people and the Batussi lords, however, are not con-
592 tent with a single kraal including several huts. They build several kraals adjoining each other so that it is possible to pass
342 directly from one to another. The front hut serves as a living and reception room for the master of the house and also as a shelter for the cattle at night; the center huts are for the women and children; and the rear hut is for the servants and is used as a kitchen and storage place, the cooking place, etc. (see Fig. 1). For the rest, the huts and homesteads of the lords, princes, or even of the king scarcely differ from those of the common Batussi and of the "better" Bahutu, either in their furnishings or in their cleanliness; they are merely larger than the latter.

235 from doing this again. Barundi passing this way take pains not
753 to crush the shells since the improvident person doing so would get sick (No. 19, p. 453).

231 Finally, among the domesticated animals we shall mention the dog (imbwa). His only purpose in life is to eat all the refuse. Adults and children play with him and also maltreat him. It has already been mentioned above (p.36) that on rare occasions he is also used for hunting drives. Both mentally and physically they are most miserable curs and it is difficult to understand why, after being domesticated for so long, they have not made better progress. Perhaps their domestication does not date back as far as is generally assumed, but in that case what might be their indigenous wild ancestor? Van der Burgt says that they "tiennent du loup" (resemble the wolf) (No. 19, p. 104). This can only be an error of observation for these dogs have much more in common with a jackal than with a wolf. Perhaps the jackal is the ancestor. Yet the original stock has separated into two different breeds, unless we assume that one breed was indigenous while the other was introduced later, probably by the Bahima. One breed is yellow-brown, and its ears are pointed upright. The other one is black, white, or spotted and has drooping ears. Mixed types, however, are quite frequent. Both types have only a little hair on their tails. When they run, the stiff, jolting motions of their legs are conspicuous. I have found the same two types or varieties distributed also in Kisiba and Ruanda. In Ruanda dogs are bred in greater numbers than in Urundi, probably because they are used for hunting more than here. Since dogs are not fed, they have to take care of themselves, and of necessity they have become omnivorous. They are always hungry and very skinny. Whenever they find something to eat, they fill themselves until they are ready to burst. What Europeans find most revolting about them and the
364 Barundi consider a useful trait is that they eat human excrement. In a country where there are no pigs and only a few scavenger birds, which take care of the sanitation problem in the rest of East Africa, the dogs are of hygienic importance. Apart from this they have absolutely no social virtues. They are snappish, cowardly, thievish, very poor watchdogs, and miserable